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Fifty-Two Weeks With God

A DEVOUT STUDY

OF THE

International Sunday School Lessons for 1899

CONTAINING ALSO THE TEXT OF THE LESSONS
TOGETHER WITH THE TITLES AND
GOLDEN TEXTS

*Arranged for the Convenience of Clergymen, Sunday
School Teachers, and other Christian Students*



BY THE

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"The Destruction of Sin," &c.



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PREFACE.

THIS little book will be of no service to lazy people ; nor will it help those who do not love the Scriptures and reverence them as a message from God. But all who love the Bible, and have the industry, and patience necessary to dig for its truths, as for hidden treasure, will, it is hoped, find the following pages very suggestive.

"Fifty-two Weeks with God," is a study of the International Sunday School Lessons for 1899, by the method of questions without answers ; leaving the student reader to form his own answers, and arrive at his own conclusions. These questions are all suggested, by the lessons from week to week, and it is simply wonderful the range they cover. Almost all subjects that enter into human life, both for time and eternity, are here inquired into, and each theme legitimately grows out of the inspired words under consideration.

The questions are not what may be called scholastic, that is they have but little or nothing to do with chronology, or history, or geography, or kindred subjects ; but they aim to be practical, philosophical, spiritual ; and without intentionally being so, are incidentally theological.

The writer has not known fear in asking these questions, and therefore many of them go to the root of matters, and can only be answered after prayerful, conscientious thought. But revealed truth will stand the closets

scrutiny, and is always in harmony with all other truth ; but it is refreshing for one to find that out for himself, after making personal investigation. These questions, it is believed, will help in this direction.

But most of the questions in their discussion, or personal solution, demonstrate in what a marvellous manner all the needs and emergencies of life, are anticipated in the good Book. One feels as the various questions are answered, and the truths of the Bible narrative flash upon the mind, that they were written especially for him, so fitting are they to his individual needs.

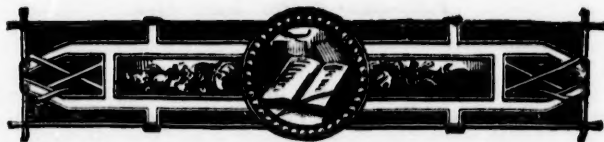
The writer hopes that Ministers of the Gospel, Sunday School Teachers, and Christian parents, and indeed, all adult Christians, who take an interest in the study of the Bible, will appreciate this little book, and be helped by it. The questions, or most of them, are not appropriate for little children, but they should be suggestive to their teachers.

The writer is a Bible Class teacher, and has pursued the method, in the preparation and study of these fifty-two lessons, that he has followed for many years past, for his own Bible Class ; and which from experience has been found to be profitable and of absorbing interest. He has now prepared the lessons for the year 1899, with the prayerful desire, that they will be especially helpful to other teachers of similar adult classes, as well as to all interested in spiritual truth.

Of course, in asking the questions in the class, which can be answered with yes, or no ; it is expected that a reason be given for the answer, as in the case of the other questions, and thus great interest will be given to the discussion.

T. S. LINSOTT.

Brantford, Canada.



Fifty-two Weeks with God.

FIRST QUARTER.

Jan. 1st.

1. Christ the True Light.

John 1: 1-14.

(Study in connection with the lesson, John 1: 1-34 ; 8: 12-18 ; and 12: 44-50.) Memory verses : 9-12.

Golden Text : In him was life ; and the life was the light of men.—John 1: 4.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him ; and without him was not anything made that was made.

4. In him was life ; and the life was the light of men.

5. And the light shineth in darkness ; and the darkness comprehended it not.

6. ¶ There was a man sent from God whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name ;

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

QUESTIONS.

Why does John call Jesus " the Word " ?

Who does John declare Jesus to be ?

Are Jesus and God one person, or two ?

Was the body of Jesus God ?

Was the body of Jesus from eternity ?

In what sense did Jesus always exist ?

Was the human Jesus a distinct person from the eternal God ?

Could God be born, or did God die ?

If Jesus was a human being with body and soul, and also truly God, was he one person or two ?

Is John's idea, that the world was created by the God that dwelt in Jesus, or by the man Jesus ?

Was Jesus, as very God, limited in knowledge or power ?

As a man was Jesus limited in knowledge and power ?

Did Jesus act in both capacities: as a man with man's limitations, and as a God with all power ?

Can you give, from the Gospels, examples of Jesus acting in both capacities ?

What is meant by the statement that the life of Jesus is the light of men ?

Does God expect us to be like Jesus ?

But can we ever hope to equal Jesus, in his almighty power ?

Is it possible for us to perfectly please God in our humanity, as Jesus did in his ?

Did Jesus have any more help from God to be holy than we may have?

Is the "power to become the sons of God" sufficient to make us "the sons of God without rebuke"?

Jan. 8th.

2. Christ's First Disciples.

John 1: 35-46.

(Study in connection with the lesson, John 1: 35-51, and Matt. 4: 18-25.) Memory verses, 35-37.

Golden Text: Behold the Lamb of God.—John 1: 36.

35. ¶ Again the next day after, John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

38. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, a stone.

43. ¶ The day following, Jesus would go forth into Galilee,

and findeth Philip, and saith unto him, follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

QUESTIONS.

Is there anything in last Sunday's lesson worth reviewing.

v. 35-37. What was John the Baptist's chief mission?

How did he show that he thought more of Christ than of himself?

How did John the Baptist recognize Jesus? (See verse 33.)

How may we recognize Jesus?

Is the Holy Spirit's testimony as convincing now to a follower of Jesus, as was the evidence that John the Baptist had?

Was the testimony of John the Baptist sufficient to convince these two disciples that Jesus was the Christ?

Did they believe on his testimony, or did his testimony simply start them to investigate for themselves?

What is the value of second-hand testimony?

How did Jesus receive the two investigators?

Were they convinced that he was the Christ?

What convinced them?

v. 39. Are the closing hours of day or the early hours of the night, more adapted to a revelation of Jesus than any other part of the day?

Is it a good way to teach a seeker about Jesus, by inviting him to be a guest at our own home as Jesus did?

v. 41 42. What is the first thing a person desires to do, after he has personally found Jesus?

Can a person be a Christian, who is not desirous of leading others to Jesus?

Does Jesus accept of all who desire to become his followers?

But do all whom we may bring to Jesus accept of him?

v. 43. Has Jesus a right to summon any man to follow him?

What did Jesus require of the men he called in this lesson?

In addition to calling men to a common salvation, does Jesus call each to a specific work?

Jan. 15th.

3. Christ's First Miracle.

John 2: 1-11.

Memory verse: 11.

Golden Text: And his disciples believed on him. — John 2: 11.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was ; (but the servants which drew the water knew ;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse ; *but thou hast kept the good wine until now.*

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

QUESTIONS.

Are there some things worth repeating in connection with last Sunday's lesson ?

Are there degrees of faith in Jesus ?

Did not Jesus' disciples believe on him before this ?

Then what was the exact effect in your opinion, that this miracle had upon the disciples ?

May a true Christian's faith be constantly strengthened ?

Should Christians mix with worldly people at marriages, banquets and other similar gatherings ?

If practices, such as drinking liquor, dancing, card playing, and similar things are engaged in by some of the guests, should a Christian attend ?

Was the wine drank at this marriage feast, in your opinion, intoxicating ?

Would the wine that Jesus made intoxicate ?

Did Jesus drink wine ?

If the wine that Jesus made and likely partook of, was

intoxicating, is that any reason why we should partake of wine?

Are there some things that Jesus did, which, if we were to do would be wicked?

May not an act be necessary and wise under one circumstance, and entirely wrong under another?

In what sense is Jesus our example?

Could we possibly please God, if, in our lives we literally copy what Jesus did?

v. 3. Did Jesus require the information that his mother gave him?

Did she do well to prompt Jesus as to what he ought to do?

v. 4. Did Jesus rebuke his mother?

Does an act which demands the rebuke of Jesus, necessarily imply sin?

v. 5. Is it our duty to always implicitly obey Jesus?

But suppose his commands look to us unreasonable, must we then obey?

Will God always come to our rescue in the hour of our necessity?

v. 10. Does God generally give us his best blessings first?

Jan. 22nd.

4. Christ and Nicodemus.

John 3; 1-16.

(Study in connection with the lesson verses 1: 21 and 2 Cor. 5-17: 21.) Memory verses 14-16.

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb and be born ?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of the* Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be ?

10. Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things ?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things ?

13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up :

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

QUESTIONS.

Is there anything in connection with last Sunday's lesson worth reviewing?

Are rulers as a class, as devout men as other classes?

What was the business of the Pharisees?

What was the religious character of the Pharisees?

Taking the history of the Christian Church, what has been the character of priests and clergymen, as to religious honesty?

How would you describe the character of Nicodemus?

v. 2-3. Does Jesus set any value upon a man's mere opinion of him?

What is the one important thing in a man's life, and in his attitude to Jesus?

If a man's opinions of Jesus are correct, and he has not been born again, will that give him the favor of God?

If a man is born again, and has wrong opinions concerning Jesus, will that incur the displeasure of God?

Is there necessarily any moral quality in mere opinion?

Is one's new birth practically a matter of choice, or is it like the natural birth over which we have no control?

Is the statement of Jesus in the seventh verse, "Ye must be born again," a command, or is it simply the statement of the necessity?

What must one do to be born again?

Does the new birth imply physical changes, in body, nerves or brain?

Does it necessarily imply any change in temperament?

What does one possess after being born again, that he did not have before?

What does one lose, in the process of the new birth?

What are the advantages of being born again?

What are the disadvantages of not being born again?

Through what power is the new birth accomplished?

Jan. 29th.

5. Christ at Jacob's Well.

John 4: 5-15.

(Study in connection with the lesson, verses 1-42.)
Memory verses: 13-15.

Golden Text: Whosoever drinketh of the water that I shall give him, shall never thirst.—John 4: 14.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

QUESTIONS.

Is there anything worth repeating in last Sunday's lesson?

v. 5-6. In disposing of our property at death, by what rules should we be governed?

Is it wise to spend our money while we live, so that it will do good after we are gone?

Is a man of property under obligation to plan for the wise use of it after his death?

v. 6. Is rest fully as necessary as work?

Do Christian people need to be taught to take necessary rest, the same as they do to work?

Do we find in Jesus' life, as good an example of rest, as we do of work?

v. 7-9. Should we as gladly ask a favor of one of another denomination, a Roman Catholic for instance, as we would of one of our own denomination?

Should we as gladly grant a favor to a Roman Catholic as to a member of our own church?

Did God in those days, love the Samaritans as well as he did the Jews?

Does God in these days love Roman Catholics, Jews and Mohammedans as well as he does Protestants?

Did the Jews and Samaritans please God by holding themselves aloof from one another?

Do we please God to-day in holding ourselves aloof from those of other faiths?

v. 10. What is "the gift of God" referred to by Jesus?

What in your opinion, was the precise idea that Jesus had, in the use of the term "living water"? (John 7 : 38-39.)

Does Jesus give the Holy Spirit to all who ask?

v. 13-14. Does the possession of the Holy Spirit completely satisfy one?

Is there any lack, in the experience of one who is filled with the Holy Spirit?

From whom do we get all our blessings?

What does Jesus mean, by "a well of water," being in those who drink the water that he gives?

What are the conditions for receiving the Holy Spirit?

Feb. 5th.

6. The Nobleman's Son Healed.

John 4: 43-54.

Memory verses : 49-51.

Golden Text: Jesus said unto him, Thy son liveth : and himself believed, and his whole house.—John 4 : 53.

43. ¶ Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honor in his own country.

45. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast : for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death.

48. Then Jesus said unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

QUESTIONS.

Do you remember any of the thoughts, in connection with last Sunday's lesson ?

v. 44. Why has a prophet no honor in his own country ?

Is this a rule without exception ?

Is a man of God to blame, because some people do not like him, and reject his message ?

v. 45. Does the seed of the gospel always bear fruit immediately ?

If we see no results now of our efforts to save men, may we still have hopes for good results in the future ?

Is it a good thing or not, for persons to constantly attend gospel services, notwithstanding that as yet they have rejected the message ?

v. 46-47. Is it any use in this age of medical skill, to take our sick children to God for healing ?

Does God in these days, ever perform similar miracles of healing, as in this case ?

In the days of Jesus, was it God's rule to heal people without using medicine ?

Why did Jesus, so often suspend God's usual method of healing?

Do you think that God ever suspends that rule to-day?

Are there now, in your opinion, as many cases of Divine healing in proportion to the population, as in the days of Jesus?

What is the Christian, and common sense thing to do, when we or our friends are sick?

v. 48. As a matter of fact, do signs and wonders such as miracles, increase our spirituality?

Do the spiritual need any further evidence, of the truth of Christianity?

What class of people are most anxious for signs and wonders? (Mark 8 : 11-12.)

If Christ now were to come in person, that is physically, would that make Christians more spiritual, and would conversions be more numerous than under present circumstances?

But suppose he were to come, and do over again his former miracles, would that help speed his gospel?

Feb. 12th.

7. Christ's Divine Authority.

John 5 : 17-27.

(Study in connection with the lesson, vs. 1-38.) Memory verses : 24-27.

Golden Text : This is indeed the Christ, the Saviour of the world.—John 4 : 42.

17. ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father making Himself equal with God.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise.

20. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son :

23. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live.

26. For as the Father hath life in himself ; so hath he given to the Son to have life in himself ;

27. And hath given him authority to execute judgment also, because he is the Son of man.

QUESTIONS.

Is there anything worth repeating in last Sunday's lesson ?

Did Jesus do things on the Sabbath day which was contrary to the letter or spirit of the Sabbath law ?

Was the Sabbath day, with its original regulations, meant by God to be binding for all time ?

Did Jesus have the authority to suspend any Sabbath law ?

Did he have authority to change any Sabbath law ?
vs. 18 23. Did Jesus change the Sabbath from the seventh to the first day ?

Did Jesus, as the Jews asserted, make himself equal with God ?

Does Jesus make any claim here that any faithful son of God may not also make ?

If so, what claim ?

To-day, do those who do not love the truth, have feelings of enmity towards those who faithfully preach the truth ?

Will any kind of evidence cause a man to see the truth, if his heart is set against it ?

Has God practically turned over to Jesus the government of the world ?

Should we give to Jesus equal honor and reverence as we do to God ?

v. 24. Is there any possibility for those to believe who have not the privilege of hearing the word of Jesus ?

By what means do people believe in God ?

What is everlasting life ?

v. 25. Does this verse refer to the physically dead, or the spiritually dead ?

What does a man possess, more than another man, if he has spiritual life ?

Who will finally judge the world ?

Feb. 19th.

8. Christ Feeding the Five Thousand.

John 6 : 1-14.

(Study with the lesson Matt. 14 : 13-21 ; Mark 6 : 31-44, and Luke 9 : 10 17.) Memory verses : 9-11.

Golden Text : I am the bread of life.—John 6 : 35.

1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ?

6. And this he said to prove him : for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. One of the disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many ?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

QUESTIONS.

A short review of last lesson.

What object did Jesus have in going over the sea of Galilee to this desert place ? (See Mark 6 31.)

Did Jesus and his disciples accomplish their object for rest ?

If Jesus did not carry out the object he had in view, could he have been Divinely guided into its conception ?

Does God guide his children to form plans which he never intends to have carried out ?

Is Divine guidance that which we expect to do, or what we actually do ?

Is it probable that the conditions necessary for this great miracle could have been brought about, other than by the illusion of Jesus and his disciples, that they were going over there for rest ?

Does God as often guide his children through their ignorance, as he does through their knowledge ?

v. 2. Can people be induced to accept of the gospel through appeals to their curiosity, or to their selfish interests ?

Can they be induced to accept of Christ more readily that way, than by appeals to higher motives ?

v. 5. Did Jesus put this question to Philip in a way to impress him with the idea that he intended to buy bread for the multitude ?

What was Jesus' object in putting the question in that way ?

v. 10. In what order did Jesus make the multitude sit down ? (See Luke 9 : 14-15.)

Why did he not let each one sit right where he was then standing ?

Can the grace and power of God work more effectually, when things are done in order and by system ?

v. 11. Should we ever eat without thanking God ?

Should we always give thanks, when we are among strangers so that our thanksgiving is observed ?

v. 12. Why did Jesus exercise such care over the

fragments, when he could create such quantities of food so readily?

What is the practical teaching of this miracle to individual Christians in the present day?

Feb. 26th.

9. Christ at the Feast.

John 7: 14, 28-37.

(Study the whole chapter.) Memory verses: 28-31.

Golden Text: If any man thirst, let him come unto me, and drink.—John 7: 37.

14. ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29. But I know him: for I am from him, and he hath sent me.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32. ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

QUESTIONS.

What do you remember about last Sunday's lesson?

v. 28. In what sense did the Jews know Jesus?

In what sense did the Jews not know Jesus?

What is the essential knowledge in order to know Jesus as the sent of God? (John 8: 18-19.)

Why was it that the Jews did not know Jesus? (John 8: 42-44.)

If a man knows God will he instinctively recognize Jesus when he meets him?

If a man knows God will he certainly harmonize with every other individual who knows God?

v. 30. Was it a part of God's first plan, that Jesus should finally be violently taken by the Jews?

Do you think that God has the "hour" of our departure fixed?

Is there any possibility of a good man dying before his work is done?

Does God restrain wicked men in their deeds of sin?

Why does not God restrain them entirely?

v. 31. Why is it that with the same evidence, or manifestation, some believe in Jesus and some reject him?

v. 32. Why did the Pharisees and priests seek to destroy Jesus?

Is a priest or preacher, who does not live the Christ life, necessarily antagonistic to one who fully lives that life?

Are preachers in their organizations, charitable or harsh, to those of their number who differ with them in opinion?

v. 33. In what sense was Jesus with God after his death, different to the way he was with God before death?

Will a man of God see God after death, in any other way than the way he sees him now?

Is it possible for those who reject Jesus here, to be happy with him hereafter?

v. 37. What does Jesus mean by the Golden Text?

March 5th.

10. Christ Freeing from Sin.

John 8: 12, 31-36.

(Study in connection with the lessson, verses 12-59)

Memory verses: 34-36.

Golden Text: If the Son therefore shall make you free, ye shall be free indeed. — John 8: 36.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.

35. And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

QUESTIONS.

What is there in last Sunday's lesson worth repeating?

v. 12. In what sense is Jesus the light of the world?

Are Jesus' followers ever in perplexity?

Are Jesus' followers ever in despair?

What is it to follow Jesus?

v. 31. Is it possible for a sincere soul who believes in Jesus, to cease doing so?

How may a convert make certain of continuing in Jesus' word?

v. 32. What truth is it which we are to know and which will make us free?

What is perfect Christian freedom?

v. 33-34. Is a man who commits sin free?

Is a man who occasionally sins free?

v. 36. Can the Son make us free both from the guilt and commission of sin?

How may that state of freedom be brought about?

Does sin consist in deeds or motives?

Can any deed be sinful which is done with a good motive?

Will a good deed be sinful, if it is done with a bad motive?

May an act be sinful done by one man, and innocent if done by another?

March 12th.

11. Christ Healing the Blind Man.

John 9: 1-11.

(Study the chapter.) Memory verses: 5-7.

Golden Text: One thing I know, that, whereas I was blind, now I see.—John 9 : 25.

1. And as Jesus passed by, he saw a man which was blind from his birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4. I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8. ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he : others said, He is like him : but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received

QUESTIONS.

What impressed you most in last Sunday's lesson?

Is all sickness a result of sin?

Was this man's blindness a result of sin?

Does God permit or send to some, sickness or infirmities, simply for the purpose of showing forth his own glory?

But how can you justify God in causing an innocent person to suffer?

Is it true that, under the law of compensation, we have some advantage given us for each normal power we are deprived of?

Is sickness sent as punishment or blessing to Christian people?

In what way is sickness a blessing?

If sickness is a blessing, is it right to seek means to cure ourselves?

Should each Christian hold himself without reserve subject to the will of God, in the matter of health or other blessings?

Could Jesus have cured this man's blindness by simply speaking the word without using the clay?

Were there any curative properties in the clay?

Then why did Jesus take this means of curing the blind man?

If the man had refused to wash in the pool of Siloam would he have been cured?

Did the faith of this man have anything to do with the cure?

Suppose he had done what Jesus told him, and yet doubted all the time its efficacy, would it have changed the results?

Are doubt and faith under our immediate control?

Is obedience to God's commands under our control?

If we obey God, doubt or no doubt, will God cause the results to be the same?

March 19th.

12. Christ the Good Shepherd.

John 10: 1-16.

(Study the whole chapter, and compare Psalms 23; Hebrews 13: 20, and 1 Peter 5: 4.) Memory verses: 14-16.

Golden Text: I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10: 11.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers; but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

QUESTIONS.

What thoughts can you recall about last Sunday's lesson ?

What does the sheepfold stand for here ?

For what class of people is the fold intended ?

What are the people called that are not fit for the fold ?

Literally, it is not possible for a goat to be turned into a sheep ; but may a sinner become a Christian ?

How may we enter into Christ's fold ?

Is it possible to enter in by the door, and not know that the door is Christ ?

In what respects are Christians like sheep ?

In what respects are Christians *not* like sheep ?

How does Jesus resemble a shepherd ?

v. 3. Does Jesus speak to his sheep to-day ?

In what manner does Jesus speak to-day ?

v. 4. Are Christians able to recognize the voice of Jesus to-day, as clearly as his followers did when in the flesh ?

v. 5. Is there any danger of an honest man mistaking some other voice for the voice of Jesus ?

Do Jesus' sheep need to worry about fodder or shelter ?

Can any wolf destroy a sheep from Jesus' fold ?

v. 10. What is the meaning of "life," and "more abundant" life ?

v. 16. What "other sheep" does Jesus refer to ?

What is the true Church of Christ ?

March 26th.

13. First Quarterly Review.

Golden Text: My sheep hear my voice, and I know them, and they follow me.—John 10 : 27.

Have the scholars prepare written questions in advance, bearing upon the lessons for the quarter.

Let the leader collect the questions, and call them off for the class to answer.

As a scripture exercise the Golden Texts for the Quarter may be repeated from memory.

SECOND QUARTER.

April 2nd.

1. The Raising of Lazarus.

John 11 : 32-45.

(A lesson for Easter Sunday.) (Study also John 11 : 1-46 ; also 1 Cor. 15 : 1-58) Memory verses : 41-44.

Golden Text: I am the resurrection, and the life. — John 11 : 25.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews. Behold how he loved him !

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

38. Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh ; for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God ?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me.

42. And I know that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

QUESTIONS.

v. 32. Was Mary right in her conjecture, that if Jesus had been there, Lazarus would not have died ? (See v. 15.)

Was it according to Jesus' plan that Lazarus did die ?

Did Jesus know what was going on in that home, just as well as if he had been there ?

Was it in the interest of Lazarus, that he died ?

Was it in the interest of the family of Lazarus, that he died ?

Was it in the interest of the cause of God, that he died ?

Is it always in the interest of the individual, of his family, and the cause of God, when a good man dies?

Did Martha and Mary and their friends do well that they wept so?

Would they have wept as they did, if they had known all the plans of God?

Did Jesus weep because Lazarus was dead?

Did he weep out of sympathy?

Did he weep because of their blindness and unbelief?

Is it wise for us to weep when a Christian dies?

Is it wise for us to weep when a bad man dies?

v. 39. Did Jesus ever perform a miracle when the same result could be obtained by natural means?

Does Jesus do for us what we can do for ourselves?

Will he do for us all that is necessary to be done, that we cannot do for ourselves?

What part in raising Lazarus was done by the people?

Could any more have been done by them?

v. 41-42. When we pray in public, should we use language with a view to the people, or should we forget the people and just pray as we would in private?

Do you think that Lazarus was, when dead, conscious?

If so, would he have a memory of the spirit world?

Is the resurrection of Lazarus an exact type of the general resurrection?

April 9th.

2. The Anointing in Bethany.

John 12 : 1-11.

(Compare Matt. 26 : 1-13 and Mark 14 : 3-9.) Memory verses : 1-3.

Golden Text : She hath done what she could.—Mark 14 : 8.

1. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him.

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. ¶ But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

QUESTIONS.

What do you remember concerning last Sunday's lesson?

v. 2. Should Christians give suppers and dinners in honor one of another?

v. 3. Should we spend our money only for bare necessities?

What are necessary things for a cultured Christian?

Is it legitimate, in order to gratify our love, to give costly presents to our friends?

Should we spend our money to gratify the senses; say beauty for the eye and fragrance for the sense of smell?

Ought the æsthetic part of our natures to be cultivated as well as the physical and intellectual?

What prompted Mary to anoint the feet of Jesus, and wipe them with her hair?

See the case, Luke 7 : 37-38, in connection with the present lesson ; and say whether it would be wise now for devout men and women to express their Christian love for each other in a similar way?

v. 5. If this ointment could have been sold for 300 pence, *i.e.*, \$51.00, and given to the poor, why would it not have done more good?

How much does the worship of God cost in this church annually?

Would it be better to give this money to the poor?

v. 6. Are there men to-day who are mean enough to rob God of the money necessary for worship, in order to put it into their own pockets?

In how many ways is this thieving, Judas spirit shown?

Should we spend our money in worship to Jesus, lavishly, moderately or niggardly?

April 16th.

3. Jesus Teaching Humility.

John 13 : 1-17.

(Study the whole chapter.) Memory verses : 14-17.

Golden Text : I have given you an example.—John 13 : 15.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him ;

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ;

4. He riseth from supper, and laid aside his garments ; and took a towel, and girded himself.

5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ?

7. Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all.

11. For he knew who should betray him ; therefore said he, Ye are not all clean.

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13. Ye call me Master and Lord : and ye say well ; for so I am.

14. If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

QUESTIONS.

Can you give the leading thoughts in last Sunday's lesson ?

v. 1. Should a Christian be as content to die when his time comes, as he is to sleep when tired ?

Should a Christian ever be afraid of death ?

Does a Christian generally, or ever know, when in health, that his time has come to depart out of this world ?

v. 2. If the devil had not put this diabolical intent into the heart of Judas, would it have got there ?

v. 3. Did Jesus have a previous existence ?

Did the human body and soul of Jesus exist before ; or were they derived from Mary his mother ?

When did the Divine come into the body of Jesus ?

v. 4-5. Should Christians always be in a condition to render assistance one to another ?

Should a Christian be as glad to render, as he is to receive assistance ?

What was the purpose of Jesus in laying aside his garment, and girding himself ?

Should Christians gird themselves with proper organizations, so that they can help their fellow Christians when in need ?

Is the Christian church properly organized, so as to help those who need help ?

Do we lay stress enough upon the manifestation of practical Christian love ?

Should a rich Christian have as much practical interest in a poor Christian, as he has in one of his own family ?

Does Jesus still pay the same loving attention to his disciples, as he did in this instance ?

v. 6-9. Ought a Christian ever to resist Jesus, whether he puts honor upon him, or humbles him?

Should we accept implicitly, what he indicates, without argument?

v. 10. When Jesus washes a man, is he every whit whole?

v. 12-17. How may we best carry out these commands of Jesus, concerning showing our love one toward another?

April 23rd.

4. Jesus, The Way and The Truth and The Life.

John 14 : 1-14.

(Study also Acts 4 : 8-12.) Memory verses : 2-6.

Golden Text : Jesus saith unto him, I am the way, the truth and the life.—John 14 : 6.

1. Let not your heart be troubled : ye believe in God, believe also in me.

2. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ?

6. Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily; verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, I will do it.

QUESTIONS.

Is there anything worth repeating in last Sunday's lesson?

v. 1. Why were the disciples troubled?

Should a Christian ever be troubled?

Was Christ's coming crucifixion a matter for them to be glad of, or sorry for?

v. 2. Where is Heaven?

Is Heaven inhabited with material bodies, or only with spirits?

Where are the bodies of Enoch, Elijah and of Jesus?

Is Heaven a "place"?

What was Christ's idea in saying there were "mansions" in Heaven?

Will our present family relationship be kept in Heaven?

v. 3. Will Jesus prepare a "place" in Heaven, suited to each one's individuality?

What did Jesus mean, by coming again to take them unto himself?

Does the happiness of home consist in the place, or in the loved ones who live with us?

What will be the chief attractions of Heaven?

v. 4-6. Had Christ taught them the way to Heaven?

Was Thomas honest in his declaration, that he did not know either the place or the way?

Was he to blame for not knowing?

When we are ignorant, or in doubt of spiritual matters, is it the better way to frankly say so to God?

What is the literal meaning, of Jesus being "the way"?

How is Jesus "the truth"?

How is Jesus "the life"?

v. 7-10. When we see Jesus, and learn his teaching, do we then see the Father?

Shall we ever see God the Father, in any other way than through the mental or spiritual picture drawn of him in Jesus?

Will we ever, with outward eyes, see God?

v. 11. Is Christ's Divinity in the fact, that God the Father dwelt in him?

v. 12. What did Jesus mean, by saying his disciples should do greater works than he had done?

v. 13-14. What does it mean to ask in Jesus' name?

April 30th.

5. The Comforter Promised.

John 14: 15-27.

(Study also John 16: 1-15.) Memory verses: 25-26.

Golden Text: I will pray the Father, and he shall give you another Comforter.—John 14: 16.

15. ¶ If ye love me, keep my commandments.
16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ;
17. Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.
18. I will not leave you comfortless : I will come to you.
19. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.
20. At that day ye shall know that I am in my Father, and ye in me, and I in you.
21. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?
23. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.
24. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.
25. These things have I spoken unto you, being yet present with you.
26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

QUESTIONS.

What do you remember of last Sunday's lesson ?

v. 15. Is it possible for a person to love Jesus and disobey him at the same time ?

v. 16. Is the Holy Spirit given to any, who do not love Jesus?

Why does Jesus call the Holy Spirit "another Comforter"?

When does the Father send the Holy Spirit to Christians?

Is the Holy Spirit a constant guest, or does he come and go?

After receiving Him once, does a Christian need to receive Him again?

v. 17. What must we do to receive the Holy Spirit?

How does the Christian know when he has received the Holy Spirit?

From the reading of verses 17 and 18, do you think that the Holy Spirit is the disembodied spirit of Jesus?

Is not the spirit of Jesus also the spirit of the Father?

Why did not the Holy Spirit come, until Jesus had ascended?

v. 20. Is the experience of this verse literal?

Does this not make a Christian almost Divine?

v. 23. What are the four steps mentioned here, and to what do they lead?

v. 26. Does the Holy Spirit literally "teach all things"?

Can the teaching of the Bible, and the words of Jesus, be understood without the Holy Spirit?

May 7th.

6. The Vine and the Branches.

John 15: 1-11.

(Compare John 16: 16 and Matt. 7: 16-20.) Memory verses: 6-8.

Golden Text : I am the vine, ye are the branches.—John 15 : 5.

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3. Now ye are clean through the word which I have spoken unto you.
4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.
5. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.
6. If a man abide not in me, he is cast forth as a branch, and he is withered ; and men gather them, and cast them into the fire, and they are burned.
7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.
9. As the Father hath loved me, so have I loved you : continue ye in my love.
10. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.
11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

QUESTIONS.

Can you give a short statement of the lesson of last Sunday ?

Can you mention all, or some, of the figures used in the Bible to represent the person and the work of Jesus ?

What does Jesus mean here by calling himself the vine ?

What are the fruits of Christianity ?

Can Jesus bear fruit alone ?

What is the chief duty of a Christian ?

What kind of fruit is an individual Christian expected to bear ?

If a Christian does not bear fruit, does he forfeit his standing as a Christian ?

If a Christian bears fruit, ought he to strive constantly to bear more ?

What does God do to the Christian who bears fruit ; that is, what does Jesus mean by "he purgeth it that it may bring forth more fruit" ?

Is it true, that often, faithful Christians have the most trouble ?

v. 4. What is essentially necessary to plentiful fruit bearing ?

Is "abiding in Christ," under the control of our own wills ?

What does it mean to abide in Christ ?

v. 7. What are some of the privileges, or advantages, of abiding in Christ ?

v. 8. How can we best glorify God ?

Can we bear much, or little fruit, according to the effort that we put forth ?

Is fruit bearing after a Christian sort, as much under our own control, as the culture of grapes or strawberries ?

v. 9. Which Christian gets most of the rapture of God's love, the one who works hard, and bears much fruit ; or the one who takes it easy, and bears little fruit ?

v. 10. What is the great commandment of to-day ?

May 14th.

7. Christ Betrayed and Arrested.

John 18: 1-14.

(Compare Matt. 26 : 47-56 ; Mark 14 : 43-52, and Luke 22 : 47-53.) Memory verses : 3-5.

Golden Text : He is despised and rejected of men.—Isa. 53 : 3.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place ; for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he : if therefore ye seek me, let these go their way :

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me I have lost none.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?

12. Then the band and the captain and officers of the Jews took Jesus, and bound him,

13. And led him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

QUESTIONS.

What do you remember about last Sunday's lesson ?

Did Jesus know, when he commenced his ministry, that he was to be betrayed ?

Was it God's first best, or original plan, that Jesus should be rejected ?

What was Jesus' message to the Jews ?

Did Jesus desire that they should receive Him and his message ?

Did God send Jesus, with his message of salvation to the Jews, in good faith ; and did he not condemn them because they rejected both ?

Was Judas fated to betray Jesus, or could he have been a true man if he wished ?

Does God's foreknowledge of events, take away the freedom of those, through whom the events are to happen ?

What prompted Judas to betray Jesus ?

Does money to-day, cause good men to betray their Lord ?

Do more Christians fall through money, than any other influence ?

Judas betrayed his Master with a kiss ; do you think there are those to-day, who like him, are outwardly true, but who secretly are betraying Jesus ?

Did Judas expect Jesus to be put to death by his betrayal, or did he expect he would release Himself and suffer no harm ?

If Judas could have known the result of his act, would he have done it ?

Would sin ever be committed, if sinners knew the final results ?

Does God ever prevent the legitimate consequences of an evil act ?

v. 6. Why did the officers who were sent to arrest Jesus, go back and fall to the ground ?

Should an officer do his official duty, when it conflicts with his conscience ?

May 21st.

8. Christ Before the High Priest.

John 18 : 15-27

Memory verses : 23-25.

Golden Text : He came unto his own, and his own received him not.—John 1 : 11.

15. ¶ And Simon Peter followed Jesus, and so did another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples ? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals ; for it was cold ; and they warmed themselves : and Peter stood with them, and warmed himself.

19. ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing.

21. Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.

22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high priest.

25. ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied again: and immediately the cock crew.

QUESTIONS.

Is there anything in last Sunday's lesson you would like to review?

Who were the two disciples that followed Jesus?

What became of the rest of the disciples?

Why did these two follow him?

Was Peter's heart loyal to Jesus at this time?

What would probably have been the result, if Peter had acknowledged to this young woman that he did belong to Jesus?

If Peter had known a few minutes before that the question was going to be put, would his answer likely have been different?

Is a sin committed under strong temptations as blameworthy as a premeditated sin?

What do you think was the real cause of Peter's denial of Jesus?

Do you think it was fear of personal arrest or punishment?

Was it simply shame for belonging to one who was won in disrepute?

Is that sin often committed in these days ?

If a wrong act is committed under the influence of sudden fear or through nervousness, and immediately repented of, is it sinful ?

v. 19. Was the high priest asking for information or just feigning that he did not know ?

Does Jesus ever refuse to answer an honest question ?

Does he ever answer frivolous questions ?

v. 22. Was the answer of Jesus disrespectful to the high priest ?

Do we owe any respect to an office, if the occupant is a bad man ?

v. 25. Is it possible for one sin to stand alone, or does it invariably bring others in its train ?

Jesus prayed for Peter before he fell ; what effect did that prayer have ?

Does Jesus always know when we are going to sin, and does he still pray for us in advance ?

May 28th.

9. Christ Before Pilate.

John 18 : 28-40.

(Compare Matt. 27 : 11-26 ; Mark 15 : 1-15, and Luke 23 : 1-25.) Memory verses : 38-40.

Golden Text : I find no fault in him.—John 19 : 4.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man ?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?

35. Pilate answered, Am I a Jew ? Thy own nation and the chief priests have delivered thee unto me. What hast thou done ?

36. Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39. But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ?

40. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

QUESTIONS.

What thoughts in last Sunday's lesson are worth repeating ?

What was the real motive of the Jews in delivering Jesus to be crucified ?

Do we ever see to-day, in religious teachers, any manifestation of envy and jealousy ?

Why would not the accusers of Jesus go into the judgment hall ?

Is it any advantage to us to keep up the traditions of our religion, if we are not true and loyal to God ?

Might not these murderers of Jesus just as well have neglected the passover ?

Will it help us to partake of the Lord's Supper, if our hearts are not right with God ?

What accusation did the Jews bring against Jesus ?

Did they know in their hearts that Jesus was not a malefactor ?

Does a mere profession of religion tend to make people kind hearted ?

Do prayer, the singing of hymns, and taking part in worship generally, have a refining and ennobling effect, if the heart is not right ?

v. 36. Why did not Jesus free himself from the clutches of the Jews, by the almighty power which he possessed ?

What is the Kingdom of Christ ?

If Christ's Kingdom had been of this world, could he have commanded a force strong enough to overcome the Jews ?

Should Christianity ever be propagated with physical force ?

v. 37. Did every true man, whom Jesus came in contact with, believe him ?

What did Jesus mean by "the truth ?"

Was Pilate sincere in saying he found no fault in Jesus ?

Would he have liked to deliver him ?

Could he have delivered him had he choose ?

Why did Pilate not deliver Jesus ?

June 4th.

10. Christ Crucified.

John 19: 17-30.

(Compare Matt. 27: 27-54; Mark 15: 16-39, and Luke 23: 33-47.) Memory verses: 28-30.

Golden Text: The Son of God, who loved me, and gave himself for me.—Gal. 2: 20.

17. And he bearing his cross went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha:

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19. ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written, I have written.

23. ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25. ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then said he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

28. ¶ After that, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head and gave up the ghost.

QUESTIONS.

Can you give a short statement of last Sunday's lesson ?

When you look at Jesus on the cross, do you feel glad or sad ?

Did the Jews ever commit so great a sin as the crucifixion of Jesus ?

Would it not have been better for them and the world, had they gladly received Jesus ?

Is sin ever necessary for the accomplishment of the original purposes of God ?

If the Jews had received Jesus, would that have helped or hindered God in carrying out his plan for the world's salvation ?

When God's original plans are balked by man's sin, does God utilize the sin and its results in carrying out his ultimate purpose in another way ?

Do you think it was God's original plan that the Jews should reject and then murder Jesus ?

What would Jesus have done for the Jews as a nation, if they had received him as the son of God ?

Would the Jews have been the missionaries of God to the world ?

Would God then have accomplished through the life and triumph of Jesus, what he now is accomplishing through his death?

What does God intend to accomplish through Jesus?

Would the gift of Jesus to the world by God have been just as much a fact as it now is, if the Jews had not crucified him?

Would not Jesus have given his life as a ransom for the world just as much if the Jews had accepted him as under present circumstances?

What is the great lesson which Jesus on the cross teaches us?

June 11th.

11. Christ Risen.

John 20 : 11-20.

(Compare Matt. 28 : 1-8 ; Mark 16 : 1-8, and Luke 24 : 1-12.) Memory verses : 11-14.

Golden Text : Now is Christ risen from the dead.—1 Cor. 15-20.

11. ¶ But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, and looked into the sepulchre,

12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master.

17. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19. ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

QUESTIONS.

What are the chief points in last Sunday's lesson ?

v. 11. Would Mary have wept had she known all ?

Would not most of our weeping be stopped, if we knew all God's gracious purposes ?

v. 12. Would these two angels have been visible to ordinary natural sight ?

Are not most of our sacred places occupied with angels, which could be seen, had we the right kind of eyes ?

v. 13. Are not most of our sorrows, over things, that will never happen ?

v. 14. Is Jesus to-day always a spectator, or standing by our side, witnessing both our sorrows and our joys ?

v. 15. Is it not of frequent occurrence, that when God speaks, we do not recognize his voice ?

Did Jesus disguise his voice and person from Mary ?

Does God often disguise himself from his children to-day ?

If God does sometimes disguise himself, what is his object ?

v. 16. When God speaks in his natural voice, do his own also recognize him?

v. 17. Was the body of Jesus raised from the dead by his own power, or by the power of God?

Why did Jesus tell Mary not to touch him?

v. 18. What had been the character of Mary Magdalene?

Is it true, that natures capable of great sin have the same capacity for goodness, when converted?

Are converted sinners able to tell of the risen Lord and salvation, better than others who have not been such great sinners?

v. 19. Was it the physical body of Jesus that came so mysteriously in their midst?

In what way now did the purpose of the Jews, in putting Jesus to death, begin to be thwarted?

What are the evidences to us of the resurrection of Jesus?

June 18th.

12. The New Life in Christ.

Col. 3: 1-15.

(Read Eph. 4: 17 to 5: 24.) Memory verses: 1-4.

Golden Text: Let the peace of God rule in your hearts.—Col. 3: 15.

1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth.

3. For ye are dead, and your life is hid with Christ in God.

4. When Christ, who is our life, shall appear, then shall we also appear with him in glory.

5. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry :

6. For which things' sake the wrath of God cometh on the children of disobedience :

7. In the which ye also walked some time, when ye lived in them.

8. But now ye also put off all these : anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his deeds ;

10. And have put on the new man, which is renewed in knowledge after the image of him that created him :

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all.

12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.

14. And above all these things put on charity, which is the bond of perfectness.

15. And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

QUESTIONS.

What was there in the lesson last Sunday to impress you?

v. 1. What are the "things which are above," to which Paul refers?

v. 2. How are we to "*set*" our affections on things above?

Should a Christian take no interest in earthly things?

Is it possible to have our interest in earthly things only in view of their bearing on heavenly things?

Should a Christian be interested in anything, no matter how legitimate it may seem, if it hinders his walk with God?

v. 5. Are the appetites and passions of the body evil in themselves or holy?

If they are used as God intends, may we please him in their use?

But is it possible for the natural man, without God, to use the passions of body or mind legitimately and to the glory of God?

Is there any written law showing the line between right and wrong, in the matter of our animal instincts?

Then what law governs the Christian in the premises?

Can a man be a Christian and be covetous?

v. 8. May a man be a Christian and have either envy or malice?

May a man be a Christian and use impure language?

May a man be a deceiver or dishonest, and be a Christian?

v. 10. What is God's "image"?

v. 12-13. Must a Christian necessarily have the qualities outlined in these verses?

But can these qualities be developed?

How are they best developed?

v. 14. What is the greatest quality in a Christian?

v. 15. Is it possible to have "the peace of God," in our hearts all the time?

June 25th.

13. Review.

Golden Text · This is a faithful saying, and worthy of all refection, that Christ Jesus came into the world to save sinners.—1 Tim. 1: 15.

As stated on the last review Sunday, one profitable way to hold a review is to have the class prepare written questions in advance, bearing upon the lessons for the Quarter; each question to refer to the passage that suggests it, or upon which it is based. Let these questions be collected at the beginning of the session, and sorted, and then read by the teacher, one by one, as they are answered by the class. A profitable and appropriate scripture exercise will be, to have read or repeated from memory the Golden Texts and memory verses for the Quarter.

THIRD QUARTER.

July 2nd.

1. Gracious Invitation.

HOS. 14: 1-9.

(Read Chap. 10: 1-13). Memory verses: 4-7.

Golden Text: Come, and let us return unto the Lord.—Hos. 6: 1.

1. O Israel, return unto the Lord thy God, for thou hast fallen by thy iniquity.

2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4. ¶ I will heal their backsliding, I will love them freely; for my anger is turned away from him.

5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine : the scent thereof shall be as the wine of Lebanon.

8. Ephraim shall say, What have I to do any more with idols ? I have heard him, and observed him : I am like a green fir-tree. From me is thy fruit found.

9. Who is wise, and he shall understand these things ? prudent, and he shall know them ? for the ways of the Lord are right, and the just shall walk in them : but the transgressors shall fall therein.

QUESTIONS.

v. 1. What had been the character of Israel ?

What had been the nature of Israel's sins ?

Does God call all sinners to repentance ?

Are there unconverted people in God's church to-day, the same as in the olden times ?

Should the unconverted in the church be urged to repent ?

What motives can we urge upon sinners to repent ?

v. 2. What is the first step for a sinner in returning to God ?

Is it a good and necessary thing for a sinner to put his case in words ?

Should a man in turning to God take time to deliberate, so as to lay out the whole case before God in words ?

Would it be a good thing for a man who is accustomed to express his thoughts in writing to put his case upon paper in returning to God ?

What three things are sinners urged to say to God in verse two ?

What does this imply ?

v. 3. Can any other thing or person save the sinner ?

Is there any help in earthly possessions ?

v. 4. Did God ever refuse to pardon and heal a backslider or a sinner?

Does God love a pardoned sinner as tenderly as he does one who has never sinned?

Is a pardoned sinner as innocent as if he had never sinned?

Can God so "heal" the sinner that the disease of sin in the soul is cured?

v. 5. What always follows in the experience of a forgiven sinner?

What is the influence of dew and rain upon vegetation?

What is the influence of the grace of God upon Christians? (See Deut. 32 : 2 ; Hos. 6 : 3.)

v. 6. May a Christian's life be a delight to God?

v. 7. What is the influence of a good man's life?

v. 8. Will a true convert have any rivals of God in his heart?

v. 9. If God is love and prosperity to the obedient, what is he to the rebellious.

July 9th.

2. Daniel in Babylon.

Dan. 1 : 8-21.

(Read the whole chapter.) Memory verses : 17-20.

Golden Text : Daniel purposed in his heart that he would not defile himself.—Dan. 1 : 8.

8. ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the children which are of your sort ? then shall ye make me endanger my head to the king.

11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12. Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat : and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

17. ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams.

18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them ; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah : therefore stood they before the king.

20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21. And Daniel continued even unto the first year of king Cyrus.

QUESTIONS.

What do you remember about last Sunday's lesson ?

v. 8. Is rich food helpful to the body ?

Is rich food helpful to the mind ?

Is rich food helpful to the spiritual life ?

Is wine helpful to either body, mind or spirit ?

On what ground did Daniel abstain from rich food and intoxicating drink ?

What should be a Christian's attitude to rich food ?

What should be a Christian's attitude to intoxicating drink ?

v. 9. Is it easy for God to give a young man loving favour, in the eyes of those that can help him ?

v. 10. If we obey God, in our lives, need we have any fear of the result ?

Need those who obey God, fear competition from those who are in similar callings ?

v. 11-13. Is it safe for a Christian, to risk his all, in absolute obedience to God ?

But during the process of the trial, what is our guarantee of success ?

v. 15. After the trial is over, what is the Christian's guarantee of success ?

v. 16. Would a vegetable diet, under our present conditions, be better for the Christian than the usual meat diet ?

v. 17. Has the Christian any advantage, over others, in the matter of knowledge and skill ?

Must a Christian expect to equal Daniel, in the matter of knowledge and wisdom ?

At what point is Daniel our example ?

v. 18-21. Is a faithful Christian sure to be a success in whatever God calls him to ?

But do Christians sometimes get out of their God-appointed positions ?

Does this account for all the failures that Christians make ?

July 16th.

3. The Hebrews in the Fiery Furnace.

Dan. 3 : 14-28.

(Read the chapter.) Memory verses : 16-18.

Golden Text : Our God whom we serve is able to deliver us.
—Dan. 3 : 17.

14. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up ?

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made ; well : but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace ; and who is that God that shall deliver you out of my hands ?

16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hands, O king.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19. ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego : therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22. Therefore because the king's command was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was there an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

QUESTIONS.

What are the leading thoughts in last Sunday's lesson?

In refusing to worship the image set up by Nebuchadnezzar, did they get special direction not to do so from God, or did they refuse because they knew it to be wrong?

Can you imagine God giving his sanction to do such a thing, as a matter of expediency?

15. Should a threat to a man of God, ever influence him to do wrong?

When confronted with a temptation to do what we

think to be wrong, should we pray to God, as to whether we ought to do it, or should we reject it without prayer?

Should we in thought, give God the right to direct us to do what we may think to be wrong, or should we take the stand that God has no right to ask us to violate our conscience?

Have we any examples in the Bible, of God asking a man to do what he thought to be wrong?

Has the State any right, to compel a man to worship any God, whether false or true?

Have we as individuals, a right to inflict any kind of penalty upon a person, because he will not worship our God?

May a Christian be sure, that it is in his highest interest to obey God, no matter what the penalty may be for so doing?

May we expect God to miraculously preserve us from physical pain, that may be inflicted upon us by a powerful tyrant, because we resist his inducements to sin?

Is it always better, if need be, to be burned in a furnace for doing right, than to be rewarded for doing wrong?

v. 19. Is furious anger ever justifiable?

Does such anger ever help a man to think more clearly, or to act more promptly along the line of right?

v. 25. Who was the fourth person seen in the furnace? Is the Christian ever alone in his sorrows?

In these days, does the conscious presence of the Holy Ghost, actually mitigate physical suffering?

July 23rd.

4. The Hand Writing on the Wall.

Dan. 5 : 17-31.

(Read chaps. 4 and 5) Memory verses : 24-28.

Golden Text : God is the judge.—Psa. 75 : 7.

17. ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour :

19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him :

21. And he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ;

23. But hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified :

24. Then was the part of the hand sent from him ; and this writing was written.

25. ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing : MENE ; God hath numbered thy kingdom, and finished it.

27. TEKEL ; Though art weighed in the balances, and art found wanting.

28. PERES ; Thy kingdom is divided, and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. ¶ In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, being about threescore and two years old.

QUESTIONS.

What is there worth repeating in last Sunday's lesson ?
v. 17. Should a money reward, ever be a stimulus to us, in doing our duty to God ?

v. 18. Do kings and rulers occupy their positions as a gift from God ?

Is all our prosperity, as individuals, a gift from God ?

But do we not obtain it by our own efforts ?

From whom do we get the *ability* to make the efforts ?

v. 20-21. Does God, to-day, depose men from their successful positions, because of their sins ?

Does God do this by a direct act, or do the sins that men commit, work their ruin ?

What should be our attitude toward God, in the positions of trust we occupy ?

v. 22-23. What should have been Belshazzar's character and conduct, in view of the experience of his father Nebuchadnezzar ?

What is always the result of haughtiness and profanity ?

When God's house or name is profaned, does He always take it as against Himself?

v. 26. Is the length of the time, we occupy our responsible position, necessarily fixed, or is it contingent upon our conduct?

Would this king have reigned longer if he had been true to God?

Is the length of human life contingent or fixed?

What does God say about the length of the life of the wicked?

v. 27. Is it possible that a man can so live, as to be weighed in God's balances, and found full weight?

Is it our fault or misfortune, if we are not full weight?

How will the wicked weigh at the Judgment day?

v. 28. Does God sometimes take what was originally given to one person, and give to another?

What has God prepared for those who obey Him?

Will the Kingdom of Heaven be taken away from those who do not serve God?

Are God's judgments against sin as certain as His rewards for holiness?

July 30th.

5. Daniel in the Lions' Den.

Dan. 6: 10-23.

(Read the chapter.) Memory verses: 21-23.

Golden Text: The Lord is thy keeper.—Psa. 121: 5.

10. ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11. Then these men assembled, and found Daniel praying and making supplication before his God.

12. Then they came near, and spake before the king concerning the king's decree ; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him : and he laboured till the going down of the sun to deliver him.

15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that the purpose might not be changed concerning Daniel.

18. ¶ Then the king went to his palace, and passed the night fasting : neither were instruments of musick brought before him : and his sleep went from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came to the den, he cried with a lamentable voice unto Daniel : and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him

innocency was found in me ; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

QUESTIONS.

What do you remember of last Sunday's lesson ?

v. 10. What was the writing here referred to ?

What had been Daniel's habit, as to the manner and times, that he prayed ?

Does this indicate, that a Christian man, should have daily prayer in his house ?

Do you think it possible, that the head of the household, can live a faithful Christian life, and not have family prayer ?

But does Daniel's example, or any scripture, make a law, that family prayer should be held three times a-day ?

Is it well for us, to open our windows when we have family prayer, so that the neighbors may hear us ?

Ought we shut our doors and windows, for fear we should be heard at prayer ?

What should family prayer consist of ?

v. 11. What were the feelings of these men, when they found Daniel on his knees, praying ?

But suppose that Daniel had given up praying, how would they have felt toward him ?

Why is it, that the world hates a faithful Christian, and despises an unfaithful one ?

v. 12-13. Should we ever bind ourselves with a promise, without knowing of our own knowledge its conditions ?

Should a promise ever bind us, if we discover that to carry it out, involves a sin ?

Which involves sin, to carry out, or break, a promise that should never have been made?

v. 14. Under the circumstances, should Darius have delivered Daniel?

v. 15. Will hatred stop at anything, to encompass a man's ruin?

Is it literally true, that hatred is murder?

v. 16-17. Would it have been wicked of Daniel, if he had ceased praying for thirty days?

Would it be wicked for us, under similar circumstances, to cease praying?

Are we ever justified in breaking the laws of the State?

Did Darius believe what he said, that God would deliver Daniel?

v. 18-20. If Darius believed that God would deliver Daniel, how do you account for his restless night?

v. 21-23. Is the outcome of a life of faith, always satisfactory and successful?

August 6th.

6. The New Heart.

Ezek. 36 : 25-36.

(Read Ezek. 11 : 14-25 and Jer. 31 : 31-34.) Memory verses : 25-27.

Golden Text : A new heart also will I give you.—Ezek. 36 : 26.

25. ¶ Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

29. I will also save you from all your uncleannesses : and I will call for the corn, and will increase it, and lay no famine upon you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32. Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel.

33. Thus saith the Lord God ; in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded.

34. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35. And they shall say, This land that was desolate is become like the garden of Eden ; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate : I the Lord have spoken it, and I will do it.

QUESTIONS.

What is worth repeating in last Sunday's lesson ?

Are all men who are not Christians impure ?

Is there any difference in the degree of impurity of unconverted persons ?

Does God undertake to make clean or pure all who come to him ?

vs. 25-26. What process does God take to purify a man of his sins ?

Does God pardon all a man's sins at one time ?

Does God at the same time take away from him all desire for sin?

Does God at the same time give him a tender sympathetic heart?

vs. 27-30. Is it possible for a young convert to live from the start a life well pleasing to God?

If he lives such a life, is it through his own efforts, or through the power of God?

Can a man live such a life without the conscious knowledge that the Holy Spirit dwells in him?

If a Christian has the conscious knowledge that the Holy Spirit dwells in him, will he be kept in the same blameless state as at the moment of conversion?

Does living a godly life guarantee a man temporal success?

v. 31. Does a person feel or realize the sinfulness of his sins as deeply before conversion as he does afterwards?

Does a Christian necessarily hate sin?

Should a Christian always hold his past sins against himself, or should he forget them?

v. 32. What is the ground of acceptance with God?

Do we deserve his forgiveness?

Would God be justified in letting us remain hardened in our own sins?

v. 33. Does following God invariably improve our social conditions?

Is it possible to be a Christian and not be socially and industrially progressive?

How far does a clean heart help in making a clear head?

vs. 34-35. Does Christianity tend to the improvement and tillage of waste land?

Does Christianity supply motives for the betterment of farms and gardens?

Does the love of God in the heart improve the taste and cultivate desires for the pure and beautiful ?

August 13th.

7. Ezekiel's Great Vision.

Ezek. 37 : 1-14.

(Read John 3 : 1-18.) Memory verses : 5, 6.

Golden Text : I will put my Spirit within you.—Ezek. 36 : 27.

1. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones.

2. And caused me to pass by them round about : and behold, there were very many in the open valley ; and lo, they were very dry.

3. And he said unto me, Son of man, can these bones live ? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live :

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord.

7. So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

9. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.

11. ¶ Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts.

12. Therefore prophesy and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

14. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

QUESTIONS.

What do you remember of last Sunday's lesson ?

Do men ever see visions in this dispensation ?

Is it a rare thing for those who live close to God to see visions ?

vs. 1, 2. Are the majority of the people in Christian communities, saints or sinners ?

In what respects do sinners resemble dry bones ?

Are sinners decreasing or increasing in numbers ?

v. 3. Are all sinners in a savable state ?

Is it possible to realize the number and serious condition that sinners are in, without divine anointing ?

Does the degree of our faith, as to the possibility of the conversion of sinners, have any influence upon their salvation ?

v. 4. How, according to God's plan, are sinners to be converted ?

Does the average pastor preach enough to sinners ?

If more effort were made in preaching to, and teaching sinners, would more be converted ?

How many sermons have you heard during the past year addressed to sinners ?

What proportions of the sermons and addresses you have heard in the past year have been addressed to Christians and sinners respectively?

What proportion of books or other Christian literature is addressed to sinners?

vs. 5, 6. Is it absolutely certain, if the Gospel is preached to sinners, that many will be saved who otherwise would be lost?

Then if preachers and other Christians do not preach to sinners, will they be responsible for the result?

v. 7. Did you ever know a man who, devoting himself to the conversion of sinners, was not successful in his object?

vs. 8, 9. What phases of experience does a sinner generally go through before he becomes a finished Christian?

Do they generally need teaching and care through the entire process?

v. 10. If we want to see "an exceeding great army" of converts, what must we do?

v. 11-14. If our people are mostly living in sin, what kind of preaching do they need, to be resurrected from that living death?

August 20th.

8. The River of Salvation.

Ezek. 47 : 1-12.

(Compare Zech. 13 : 1 and 14 : 8, 9, and Matt. 13 : 31-33 ; also Rev. 22 : 1-5.) Memory verse : 12

Golden Text : Whosoever will, let him take of the water of life freely.—Rev. 22 : 17.

1. Afterward, he brought me again unto the door of the

house ; and behold, waters issued out from under the threshold of the house eastward : for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward ; and behold, there ran out waters on the right side.

3. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters ; the waters were to the ankles.

4. Again he measured a thousand, and brought me through the waters ; the waters were to the knees. Again he measured a thousand, and brought me through ; the waters were to the loins.

5. Afterward, he measured a thousand ; and it was a river that I could not pass over : for the waters were risen, waters to swim in, a river that could not be passed over.

6. ¶ And he said unto me, Son of man, hast thou seen this ? Then he brought me, and caused me to return to the brink of the river.

7. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea : which being brought forth into the sea, the waters shall be healed.

9. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live : and there shall be a very great multitude of fish, because these waters shall come thither ; for they shall be healed ; and every thing shall live whither the river cometh.

10. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim ; they shall be a place to spread forth nets ; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof and the marshes thereof shall not be healed ; they shall be given to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed : it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary : and their fruit thereof shall be for meat, and the leaf thereof for medicine.

QUESTIONS.

Please give your impressions of last Sunday's lesson.

vs. 1, 2. Can you mention some of the figures under which salvation is presented in the Bible?

In how many places in the Bible is salvation presented under the figure of water?

In what sense may salvation be said to flow from the House of God?

Are Christians the conductors of the water of salvation?

If a person does not conduct salvation to those around him, can he be regarded as a Christian?

vs. 3-5. Is there any way to measure the extent to which salvation is flowing?

When we enter the river of salvation, are we then in the deepest of it?

Would you consider that conviction for sin would represent a man in the river of salvation up "to the ankles"?

Would it be fair to say that a man who is converted is in the river of salvation up "to the knees"?

Could the expression up "to the loins," be taken to represent the conscious baptism of the Holy Ghost?

What kind of experience must we have to represent "waters to swim in?"

v. 6. "Son of man, hast thou seen, this" great flood of personal salvation?

How deep into the river of salvation, in your opinion, is the average Christian?

What can we do to get Christians swimming in this glorious river?

vs. 7-12. Does national, material prosperity always grow when the people are in religious fervor?

Does great devotion in a community help it in material prosperity?

What effect does full salvation have upon the all round success of an individual?

August 27th.

9. Returning from Captivity.

Ezra 1: 1-11.

(Read Ezra. 2: 64-70.) Memory verses: 2-4.

Golden Text: The Lord hath done great things for us, whereof we are glad.—Psa. 126: 3.

1. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:

2. Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah.

3. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God), which is in Jerusalem.

4. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God that is in Jerusalem.

5. ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

6. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7. ¶ Also Cyrus the king brought forth the vessels of the

house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10. Thirty basins of gold, silver basins of a second sort, four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

QUESTIONS.

What important points were there in last Sunday's lesson?

v. 1. Can God stir up the heart of a bad man to carry out his purposes?

Do you think the motives of Cyrus were good in carrying out the plans of God?

Whether his motives were good or bad, would that affect the character of the work that God had planned to carry out through him?

Does a good work done with a bad motive bring any reward to the doer?

Does a good work undertaken with a good motive, even if never carried out, bring a reward?

May God stir up kings and others to do things, and they be all unconscious of God in their plans?

v. 2. But may a man be as conscious that God wants him to do a specific work, as if God were a human being, and had engaged him for the work?

How did Cyrus know that God wanted him to rebuild the Temple at Jerusalem?

Could Cyrus have refused to obey God or was he compelled by destiny to do the work, seeing that it had been foretold years previously?

v. 3. Could Cyrus have performed his God appointed work, if the Jews had refused to help him?

Was it in Cyrus' financial interest to have so many serviceable men leave the country?

Should masters always be willing to have their servants devote their time to God's work?

v. 4. Cyrus makes provision to care for the Jews who were too poor to go to Jerusalem; should the Christian church make systematic provision for its needy members?

v. 5. Who should take the lead in all work for God?

Does God influence every man's spirit whom he needs to work for him?

If those, whose place it is to be leaders, fail in their duty, will God likely stir up some of the rank and file, to take the lead?

v. 6. Do those who furnish the money for a good work deserve as much credit for the work as those who actually perform it?

v. 7. If stolen property, in the lapse of time, comes into the possession of others by inheritance, should it be restored to the original owners or their successors?

vs. 8-11. Ought church or benevolent funds to be as carefully accounted and audited as those of a bank?

Should Christian churches be as elaborately furnished with costly fittings and utensils as the Jewish Temple?

Sept. 3rd.

10. Rebuilding the Temple.

Ezra 3: 10 to 4: 5.

(Read Chaps. 3 and 4.) Memory verses: 10, 11.

Golden Text: The temple of God is holy, which temple ye are.—1 Cor. 3: 17.

10. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

11. And they sang together by course in praising and giving thanks unto the Lord ; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted aloud for joy :

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people ; for the people shouted with a loud shout, and the noise was heard afar off.

1. Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel ;

2. Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you ; for we seek your God, as ye do ; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

3. But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God ; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4. Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5. And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

QUESTIONS.

What are some of the facts of last Sunday's lesson ?

Should a work ever be commenced before full preparation has been made ?

v. 10. Is it important to have elaborate religious ceremonies in these days, at the corner stone laying of a church?

Should any public work be commenced without public prayer?

Should any private work be commenced without private prayer?

v. 11. Does choir singing assist people to worship God "in spirit and in truth"?

What should be the chief thought in our songs of praise, at the beginning or at the anniversaries of important events?

Do you think that the shouts of the people were arranged for and set to music, or were they spontaneous?

What would be the natural effect of such shouting upon the public spirit and religious ardour of the people?

Should such shouting be encouraged and cultivated to-day in public worship?

Does the stiffness and formality of the average church service provoke enthusiasm or stir devotion?

vs. 12, 13. Should we allow memories of past events, whether sad or glad, to provoke in us sorrow or joy, as the case may be?

Should our holy emotions be suppressed and kept to ourselves in public worship, or should we encourage and give outward expression to them?

Should the ideal of church service be dignity and culture, or enthusiasm and salvation?

vs. 1, 2. Does a real revival of God's work always provoke opposition?

In what ways does Satan to-day proffer his services to help in the work of God?

Why did not these enemies of the Jews show their opposition at first?

v. 3. Should the church always refuse the help of unconverted people in carrying on spiritual work?

v. 4. In what ways does the world to-day "weaken the hands" of God's people?

Sept. 10th.

11. Encouraging the Builders.

Hag. 2 : 1-9.

(Read the book of Haggai and Isaiah 60.) Memory verses : 4, 5.

Golden Text : Be strong, all ye people of the land, saith the Lord, and work : for I am with you.—Hag. 2 : 4.

1. In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying.

2. Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3. Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4. Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work : for I am with you, saith the Lord of hosts :

5. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you : fear ye not.

6. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7. And I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts.

8. The silver is mine, and the gold is mine, saith the Lord of hosts.

9. The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.

QUESTIONS.

What were the leading thoughts in last Sunday's lesson ?

v. 1-2. In how many ways in the past has God sent his messages to the people ?

Has God adopted different methods, under different circumstances, and dispensations ?

Does God to-day ever send messages by one man to another ?

How may the man, to whom the message is sent, know that it is from God ?

When we undertake a work for God, does He always give us special Divine encouragement ?

v. 3-5. How did the magnificence, of the temple they were now building, compare with the first ?

Would the old people, who remembered the first, be apt to discourage the builders ?

What was the prophet's chief encouragement, to these builders of God's house ?

Have we any right to be discouraged, because we cannot do, as some others ?

If God sets our plans, and we work to them, are they not the best possible ?

Is it a matter under our own control, as to whether we are "strong," or weak, in the cause of God ?

v. 5. Can we in the darkest hours, absolutely depend upon the promises of God ?

v. 6 7. In what respect, was this second temple, more glorious than the first ?

How did Christ's coming "shake all nations"?

Was Christ the person, whom the nations had been expecting?

v. 8. Did this second house, have less gold and silver in it, because God had control of less than in the age of Solomon!

Then why was it to be more plainly built?

Which is the better adapted to spiritual worship, a gorgeously fitted up church, or a plain one?

v. 9. How was the promise fulfilled, "in this place will I give peace"?

What constitutes the chief glory of a church to day?

Sept. 17th.

12. Power through the Spirit.

Zech. 4: 1-14.

(Read the chapter and compare Ezra 6: 14-22.) Memory verses: 8-10.

Golden Text: Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4: 6.

1. And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4. So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8. Moreover the word of the Lord came unto me, saying,

9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

11. ¶ Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12. And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13. And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

QUESTIONS.

What were the chief ideas, in connection with last Sunday's lesson?

v. 1. Is it any sign of sin, if we fall asleep, when at prayer, or at spiritual meditation?

Do you remember a case, when Christ's disciples were sleepy, in the midst of a blissful experience?

Is it so, that certain rapturous visions of God, induce sleep?

v. 2-3. If we were sufficiently awake, could we, do you think, see the spirit world all around us?

What influence, do we need, in order to see the spiritual truth, necessary for us?

May a Christian, or the Church, be properly called a golden candlestick? See Matt. 5 : 14-16 ; Rev. 1 : 20.

What is the signification, of the "seven pipes," and the "two olive trees," mentioned here? See vs. 11-14.

Does God keep a constant connection with the Christian ; pouring grace and truth into him, all the time?

v. 4-6. When we are dull of spiritual understanding, what is the best thing to do?

Shall we ever displease God by honest questions, no matter if they do reveal our spiritual stupidity?

May we be sure, that God will give an answer, to every honest question?

What is our guarantee of success, in all our undertakings for God?

Does the Lord use human might, such as money and ability, to carry on His cause in the earth?

But is this might of any service without the Spirit of God?

Could God carry on His work without human might?

v. 7. Is it absolutely certain, that no matter what the difficulties, a man of God will accomplish his God-appointed mission?

v. 8-9. Does God always begin and finish a work, by one man, as in the case of Zerubbabel?

v. 10. Can God do mighty works, by feeble instruments?

Sept. 24th.

13. Third Quarterly Review.

Golden Text : The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psa. 34 : 7.

I recommended for the two former quarterly Reviews,

that the members send in written questions, bearing upon the quarter's lessons, to be read by the leader, and answered by the class, and that has proved to be a profitable method. This Review, however, may be varied, and conducted upon another method, perhaps equally as profitable. Have the class appoint, say, a month in advance, four persons, each of them to take three lessons, to be reviewed in lecture style, in fifteen minute addresses.

The Golden Texts, and Memory verses, for the Quarter ; either read, or repeated from memory, will afford a good Scriptural exercise. Carefully prayed out, and thought out in advance, this Review may be made of great spiritual profit.

FOURTH QUARTER.

October 1st.

1. Joy in God's House.

Psa. 122.

(Read Psa. 84.) Memory verses : 6 : 9.

Golden Text : I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122 : 1.

1. I was glad when they said unto me, Let us go into the house of the Lord.

2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together :

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem : they shall prosper that love thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, Peace be within thee.

9. Because of the house of the Lord our God I will seek thy good.

QUESTIONS.

Is the communion of saints an essential to Christian life?

When a man is converted, does he not always desire to associate with other Christians?

Is it as natural for Christians to flock together, as it is for sheep?

If a professed Christian, is not glad, to go up to the House of God, have we a right to doubt his Christianity?

What constitutes "the house of the Lord," in these days?

What is the prime object of meeting together with the people of God?

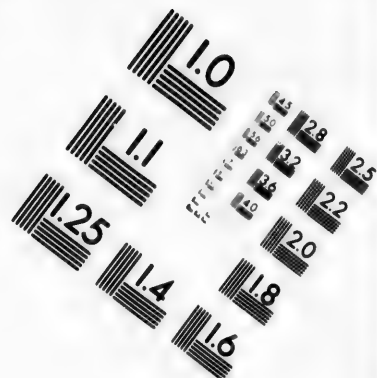
What benefits do Christians derive from public worship?

Taking New Testament meetings as a standard, how do our present-day methods of public worship, compare?

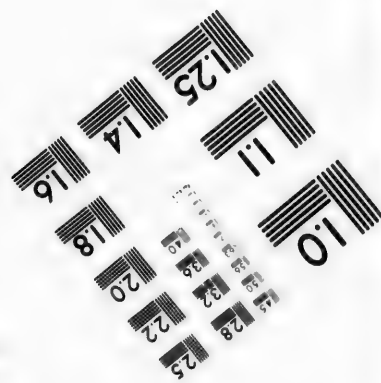
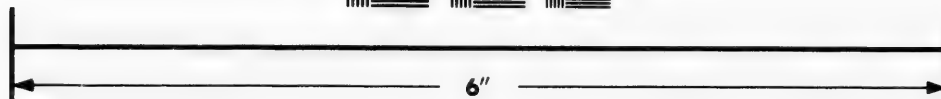
How can we improve our present methods of worship, so as to make them less stiff and formal, and more spiritual?

What does every true Christian do, to promote the welfare of the Church?

v. 6. Is it literally true, that all persons prosper who love "the house of the Lord," our Jerusalem?



A resolution test chart featuring various patterns of horizontal and vertical lines of increasing frequency. Each pattern is accompanied by a numerical value indicating its resolution. The values include 1.0, 1.1, 1.25, 1.4, 1.6, 1.8, 2.0, 2.2, 2.5, 2.8, 3.2, 3.6, 4.0, 4.5, 5.0, 5.6, 6.3, 7.1, 8.0, 9.0, 10, 11.2, 12.5, 14, 16, 18, 20, 22.5, 25, 28, 32, 36, 40, 45, 50, 56, 63, 71, 80, 90, 100, 112, 125, 140, 160, 180, 200, 225, 250, 280, 320, 360, 400, 450, 500, 560, 630, 710, 800, 900, 1000, 1120, 1250, 1400, 1600, 1800, 2000, 2250, 2500, 2800, 3200, 3600, 4000, 4500, 5000, 5600, 6300, 7100, 8000, 9000, 10000, 11200, 12500, 14000, 16000, 18000, 20000, 22500, 25000, 28000, 32000, 36000, 40000, 45000, 50000, 56000, 63000, 71000, 80000, 90000, 100000, 112000, 125000, 140000, 160000, 180000, 200000, 225000, 250000, 280000, 320000, 360000, 400000, 450000, 500000, 560000, 630000, 710000, 800000, 900000, 1000000, 1120000, 1250000, 1400000, 1600000, 1800000, 2000000, 2250000, 2500000, 2800000, 3200000, 3600000, 4000000, 4500000, 5000000, 5600000, 6300000, 7100000, 8000000, 9000000, 10000000, 11200000, 12500000, 14000000, 16000000, 18000000, 20000000, 22500000, 25000000, 28000000, 32000000, 36000000, 40000000, 45000000, 50000000, 56000000, 63000000, 71000000, 80000000, 90000000, 100000000, 112000000, 125000000, 140000000, 160000000, 180000000, 200000000, 225000000, 250000000, 280000000, 320000000, 360000000, 400000000, 450000000, 500000000, 560000000, 630000000, 710000000, 800000000, 900000000, 1000000000, 1120000000, 1250000000, 1400000000, 1600000000, 1800000000, 2000000000, 2250000000, 2500000000, 2800000000, 3200000000, 3600000000, 4000000000, 4500000000, 5000000000, 5600000000, 6300000000, 7100000000, 8000000000, 9000000000, 10000000000, 11200000000, 12500000000, 14000000000, 16000000000, 18000000000, 20000000000, 22500000000, 25000000000, 28000000000, 32000000000, 36000000000, 40000000000, 45000000000, 50000000000, 56000000000, 63000000000, 71000000000, 80000000000, 90000000000, 100000000000, 112000000000, 125000000000, 140000000000, 160000000000, 180000000000, 200000000000, 225000000000, 250000000000, 280000000000, 320000000000, 360000000000, 400000000000, 450000000000, 500000000000, 560000000000, 630000000000, 710000000000, 800000000000, 900000000000, 1000000000000, 1120000000000, 1250000000000, 1400000000000, 1600000000000, 1800000000000, 2000000000000, 2250000000000, 2500000000000, 2800000000000, 3200000000000, 3600000000000, 4000000000000, 4500000000000, 5000000000000, 5600000000000, 6300000000000, 7100000000000, 8000000000000, 9000000000000, 10000000000000, 11200000000000, 12500000000000, 14000000000000, 16000000000000, 18000000000000, 20000000000000, 22500000000000, 25000000000000, 28000000000000, 32000000000000, 36000000000000, 40000000000000, 45000000000000, 50000000000000, 56000000000000, 63000000000000, 71000000000000, 80000000000000, 90000000000000, 100000000000000, 112000000000000, 125000000000000, 140000000000000, 160000000000000, 180000000000000, 200000000000000, 225000000000000, 250000000000000, 280000000000000, 320000000000000, 360000000000000, 400000000000000, 450000000000000, 500000000000000, 560000000000000, 630000000000000, 710000000000000, 800000000000000, 900000000000000, 1000000000000000, 1120000000000000, 1250000000000000, 1400000000000000, 1600000000000000, 1800000000000000, 2000000000000000, 2250000000000000, 2500000000000000, 2800000000000000, 3200000000000000, 3600000000000000, 4000000000000000, 4500000000000000, 5000000000000000, 5600000000000000, 6300000000000000, 7100000000000000, 8000000000000000, 9000000000000000, 10000000000000000, 11200000000000000, 12500000000000000, 14000000000000000, 16000000000000000, 18000000000000000, 20000000000000000, 22500000000000000, 25000000000000000, 28000000000000000, 32000000000000000, 36000000000000000, 40000000000000000, 45000000000000000, 50000000000000000, 56000000000000000, 63000000000000000, 71000000000000000, 80000000000000000, 90000000000000000, 100000000000000000, 112000000000000000, 125000000000000000, 140000000000000000, 160000000000000000, 180000000000000000, 200000000000000000, 225000000000000000, 250000000000000000, 280000000000000000, 320000000000000000, 360000000000000000, 400000000000000000,



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Is the welfare of the nation, and of the community promoted, by keeping up "the house of the Lord"?

Will a true worshipper, who is a cottager, pray for the inhabitants of the palace?

Will a true worshipper, who is wealthy, associate with, and pray for his poorer brethren?

Does the true success of the Church, insure the prosperity of our families?

October 8th.

2. Haman's Plot against the Jews.

Esth. 3: 1-11.

(Read chapters 1-3.) Memory verses: 5-6.

Golden Text: If God be for us, who can be against us?—Rom. 8: 31.

1. After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4. Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7. ¶ In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8. ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

QUESTIONS.

Is there anything worth repeating, from last Sunday's lesson?

How do you account for it, that often, bad men, get the best positions?

How do you account for it, that men who have the appointing power, often pass by good men who would serve them faithfully, and appoint traitors?

Is a bad man's appointment to an exalted position a blessing to him?

Should a true man, envy a bad man's success?

Should a good man, refuse to pay proper respect, to persons in exalted positions?

But suppose we know the person in the exalted position, is a traitor to his country, and an enemy to the people of God, should we then pay him respect?

v. 5. Is it a sign of weakness, for a man to get angry, because proper deference is not paid him?

Will a godly man be anxious to seek honor and applause?

v. 6. Is it usual, for a weak and wicked man, to seek the injury of one, who, does not pay him the respect which he thinks due to him?

Is Haman's action exceptional, or did he act, like the average bad man, under similar circumstances?

v. 7. Did Haman have the lot cast before him, to see the month, in which he should carry out his murderous intention?

Are wicked men often superstitious?

Is it a proper way, for a good man, to settle a matter by the lot?

v. 8. Was Haman's accusation, against the Jews, true?

Did the king believe him?

Why did the king believe him?

Should we ever accept the unsupported testimony, of an interested person, as proof?

Did God guide Haman's "lot," so that the time appointed for the destruction of the Jews, was the twelfth month, thus giving them eleven months' notice?

Does God overrule every event for the good of His people?

October 15th.

3. Esther Pleading for her People.

Esth. 8: 3-8; 15-17.

(Read chapters 8-10.) Memory verses: 15-17.

Golden text: Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—Psa. 37: 5.

3. ¶ And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5. And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces :

6. For how can I endure to see the evil that shall come unto my people ? or how can I endure to see the destruction of my kindred ?

7. ¶ Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring : for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

15. ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple : and the city of Shushan rejoiced and was glad.

16. The Jews had light, and gladness, and joy, and honour.

17. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews ; for the fear of the Jews fell upon them.

QUESTIONS.

Can you give the leading thoughts, in connection with last Sunday's lesson ?

What had become of Haman by this time ?

Is it certain that all bad men will perish ?

Can you give in few words, the circumstances that led to Haman's death ?

v. 3-4. Should we fear to risk our personal safety for the good of the Lord's people ?

If Esther had been slain, for coming to the king unbidden, would it be better to die thus, than live and disobey God ?

v. 5-6. Does the influence of a bad man, live after he is dead ?

Should each Christian, seek to overthrow, the baneful practices established by bad men ?

In persuading sinners to repent, would the display of real affection and tears, help us in our purpose ?

Is our lack of real affection, a reason why we persuade so few sinners to repent ?

If we had the love for sinners, that Esther had for her people, would it cause us to use Esther's tact and earnestness ?

It was a Persian law, that no edict of the king could be changed, so Esther really asked an impossibility ; was that wise ?

In preferring our requests to God, should we have regard for what we think possible, and what not ?

v. 7-8. Is a bold and daring spirit for the right, generally successful ?

What arrangement did Esther's prayer bring about ?

Was that as good, or better, than she prayed for ?

When our prayers are not answered in the way we hoped, are they always answered in a better way ?

v. 15-17. When the Devil seeks to hurt the people of God, does God always make him help them instead ?

Does the persecution of the Church by the world, always help the cause of God ?

Is it possible for anything to happen to a Christian that will be a real injury to him ?

October 22nd.

4. Ezra's Journey to Jerusalem.

Ezra 8 : 21-32.

(Read Chap. 7 and 8 : 15-36.) Memory verses :
21-23.

Golden Text : The hand of our God is upon all them for good that seek him. —Ezra 8 : 22.

21. ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way ; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him ; but his power and his wrath is against all them that forsake him.

23. So we fasted and besought our God for this ; and he was entreated of us.

24. ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25. And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered :

26. I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, and of gold a hundred talents ;

27. Also twenty basins of gold, of a thousand drams ; and two vessels of fine copper, precious as gold.

28. And I said unto them, Ye are holy unto the Lord ; the vessels are holy also ; and the silver and the gold are a freewill-offering unto the Lord God of your fathers.

29. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30. So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31. ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32. And we came to Jerusalem, and abode there three days.

QUESTIONS.

Do you remember anything about the last lesson?

v. 21. What was Ezra making provision for?

Seeing that the priests and numerous other chief men were going with him, was that not a guarantee that God would protect them?

What is the practical value of fasting?

Should Christian people fast as well as pray, on the eve of important undertakings?

Would regular periods for fasting be a good thing for individuals and the Church?

When the work of God is at a stand still, would a fast by the people always give it a start?

vs. 22-23. What had been Ezra's profession before the king?

Is it literally true and without exception that God allows nothing but good to happen to those who seek him?

Is it equally true that "the power and the wrath of God" are against those who forsake him?

Should we be careful to make our actions harmonize with our professions?

But was not Ezra over careful in being ashamed to ask military protection on so hazardous a journey?

Does God protect his people by causing them to use the proper and ordinary means, or should they trust to him absolutely, without ordinary precautions?

Is a man a hypocrite who claims to trust in God, and then uses all the precautions, as if there were no God?

vs. 24-27. Should the church commit responsible trusts to all its faithful members alike, or should the men of the best ability be selected?

Should church funds be handed over to the treasurer without being counted?

v. 28. Is a man who gives his money to God doing as holy an act as the man who gives himself for a missionary?

vs. 29, 30. Ought a church treasurer to give as correct accounts of church funds as a bank manager?

vs. 31, 32. May we be certain that God will land us safely at our journey's end?

October 29th.

5. Psalms of Deliverance.

Psa. 85 and 126.

(Read Jer. 31.) Memory verses: Psa. 126.

Golden Text: They that sow in tears shall reap in joy.—
Psa. 126: 5.

1. Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob.

2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

4. Turn us, O God of our salvation, and cause thine anger toward us to cease.

5. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6. Wilt thou not revive us again; that thy people may rejoice in thee?

7. Show us thy mercy, O Lord, and grant us thy salvation.

8. I will hear what God the Lord will speak ; for he will speak peace unto his people, and to his saints ; but let them not turn again to folly.

9. Surely his salvation is nigh them that fear him ; that glory may dwell in our land.

10. Mercy and truth are met together ; righteousness and peace have kissed each other.

11. Truth shall spring out of the earth ; and righteousness shall look down from heaven.

12. Yea, the Lord shall give that which is good ; and our land shall yield her increase.

13. Righteousness shall go before him ; and shall set us in the way of his steps.

1. When the Lord turned again the captivity of Zion, we were like them that dream.

2. Then was our mouth filled with laughter, and our tongue with singing : then said they among the heathen, The Lord hath done great things for them.

3. The Lord hath done great things for us ; whereof we are glad.

4. Turn again our captivity, O Lord, as the streams in the south.

5. They that sow in tears shall reap in joy.

6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

QUESTIONS.

What is there worth reviewing in connection with last Sunday's lesson ?

v. 1, 2. What had brought about the captivity of Jacob ?

What induced God to bring them back from captivity ?

On what conditions did God pardon their sins ?

What is the nature of the captivity that a Christian gets into when he falls into sin ?

What is the only way in which he may be restored to freedom ?

v. 3. How is God's anger at sin manifested in the life of the sinner ?

vs. 4, 5. How may a sinner get God to turn away his anger ?

Does a sinner who persists in his sins bring God's anger upon his posterity ?

vs. 6, 7. How may a Christian have a revival in his own heart ?

How may the work of God be revived in the community ?

Are the conditions for a general revival, in our own hands ?

May we be sure to bring about a genuine revival at any time, if we comply with God's terms ?

Is God more inclined at one time than another to grant us a revival ?

vs. 8, 7. How does God speak to his people ?

May every Christian cultivate ears to hear God speak ?

How do you account for it, that so few ever hear the direct voice of God ?

Is it possible for one who expects to sin again to hear the direct voice of God ?

But will he surely speak to one who has forever abandoned sin ?

vs. 10-15. What are the qualities of the mind and heart of one who fears God ?

Does the goodness of the people affect the crops ?

Ps. 126, v. 1. When a sinner first feels the pardoning love of God, does it seem too good to be true ?

vs. 2 4. Does the love of God always put joy in our hearts and praise upon our tongues ?

With the love of God in the heart, is sadness and gloom possible ?

November 5th.

6. Nehemiah's Prayer.

Neh. 1 : 1-11.

(Read Chap. 2.) Memory verses : 8-10.

Golden Text: Prosper, I pray thee, thy servant this day.—
Neh. 1 : 11.

1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5. And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If we transgress, I will scatter you abroad among the nations:

9. But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost

part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

QUESTIONS.

Can you recall some of the leading thoughts of last Sunday's lesson?

vs. 1-3. Are frequent conferences of God's people, concerning the work of God, useful and necessary?

Should the material as well as the spiritual condition of the members of the church be inquired into?

Should our interest in the cause of God be as intense as in our own private matters?

v. 4. When we are face to face with serious defects in the church, what should we do first?

If we love the cause of God well enough to weep and pray over it, what will it result in?

v. 5. Is there hope for the cause if there is only one man to feel and pray intensely for its prosperity?

To whom is God "the great and terrible God"?

Is it a good thing to remind God in prayer of his gracious qualities?

vs. 6, 7. Is there any virtue in praying to God, day and night, as Nehemiah did?

Is there any virtue in one man confessing the sins of the congregation?

Should personal confession of personal sins be made in public?

If a Christian man has not been living right, and confesses it in public, what is generally the effect upon the congregation?

If a man is conscious of having lived well pleasing to God, should he still confess sin when in public?

vs. 8, 9. When supplicating God, is it well to remind him of his promises?

Had God literally carried out the promise, as here quoted by Nehemiah?

May we be absolutely certain that God will carry out all his promises?

vs. 10, 11. Will the holding up of God's people before him in prayer help our petition?

Did Nehemiah expect to get help from the king Artaxerxes in his project?

Did the prayer incline the king to help him?

Does prayer to God help our own minds to fruitfulness as to ways and means to accomplish our desire?

November 12th.

7. Rebuilding the Walls of Jerusalem.

Neh. 4 : 7-18.

(Read the chapter.) Memory verses : 15-18.

Golden Text : Watch and pray.—Matt. 26 : 41.

7. ¶ But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,

8. And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9. Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers, of burdens is decayed, and there is much rubbish ; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13. ¶ Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them ; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons ; and the rulers were behind all the house of Judah.

17. They which builded on the wall, and they that bare burdens with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

QUESTIONS.

What help did you get from last Sunday's lesson ?

v. 7. What class of people to day are annoyed when the work of God is prospering ?

How would the building of the walls of Jerusalem clash with the interests of the men mentioned here ?

v. 8. What men or influences now conspire to hinder the work of God ?

Do you think that the Devil has anything to do in instigating men to oppose the work of God?

v. 9. What is the first duty of the Church in resisting these evil influences?

What are the effects of prayer in such circumstances?

When we pray, should we also use all human efforts to answer our own prayers, or should we leave it wholly to God?

What three sources of discouragement are seen in the tenth, eleventh and twelfth verses?

v. 10. Does God always give strength according to our needs?

Is a Christian always able to remove all hinderances to his God given work, and to accomplish what he was set to do?

v. 11. Will God surely overthrow and bring to nought all the opposition of wicked men?

v. 12. Are Christians who associate with the world as real enemies to the work of God as the world itself?

v. 13. Should we use strategy and skill to prevent worldly influences from hindering the work of God?

v. 14. To what motives does Nehemiah appeal in verse fourteen?

Is God's almighty power an absolute guarantee of our success?

Does the welfare of our loved ones depend upon our faithfulness to God's cause?

v. 15. Does our courage and faithfulness have anything to do in helping God overthrow the plans of the enemy?

v. 16. Does God need now some to use the sword, while others use the trowel?

vs. 17, 18. Should all the workers in God's cause, as they vigorously work, be on the alert for the enemy?

November 19th.

8. Public Reading of the Scriptures.

Neh. 8: 1-12.

(Read the chapter; also Luke 4: 16-22.) Memory verses: 1-3.

Golden Text: The ears of all the people were attentive unto the book of the law.—Ezra 8: 3.

1. And all the people gathered themselves together, as one man, into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9. ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God ; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared ; for this day is holy unto our Lord : neither be ye sorry ; for the joy of the Lord is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

QUESTIONS.

v. 1. Do revivals as a rule start with the people or with the ministers ?

What influences had been at work to create in the people a desire for God's word ?

What can we do now to create in the people a similar desire ?

v. 2. Would it promote the cause of God to have mass-meetings occasionally, of men, women and children ?

v. 3. Would it remove the stiffness and formality of the church and promote religion, to have open air meetings sometimes ?

Why is there such a charm in the mere reading of the Word of God ?

v. 4. If the chief scholars and men in the Church were to take an active part in open air services, would that not solve the problem of how to reach the masses ?

vs. 5, 6. What is an essential preliminary to a proper study of the Scriptures ?

Did God intend the Scriptures to be understood in

their spiritual meaning without a special illumination of the mind by the Holy Spirit ?

Would it be helpful to encourage the people to respond by voice and gesture in the public worship of God ?

v. 7. Do you think it to be God's plan that one man should do all the reading, preaching and praying in public service, according to the custom now prevailing ?

v. 8. What scriptural sanction is there for our present method of taking a single text, and delivering a discourse on it ?

As a matter of fact, is this method, expounding the Word of God ?

What is the method outlined in this eighth verse ?

There is not the same chance to display oratory in this method, but would it not be more profitable ?

vs. 9-12. Should God's people always rejoice ?

Is feasting sometimes legitimate ?

Should Christians share up their plenty with those that have not enough ?

November 26th.

9. Woes of Intemperance.

Prov. 23 : 29-35.

(Temperance Sunday in Great Britain.) Memory verses : 29-32.

Golden Text : Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise.—Prov. 20 : 1.

29. Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30. They that tarry long at the wine ; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yes, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

QUESTIONS.

Can you repeat some of the thoughts in connection with last Sunday's lesson?

v. 29-30. What are the woes and sorrows of the drunkard?

Does drinking make a man quarrelsome?

What are the physical effects of drinking?

Is wine taken in moderation, injurious to the person taking it?

What are some of the bad effects of wine, to the moderate drinker?

What are some of the good effects of wine, to the moderate drinker?

Balancing the evil and good effects of moderate drinking, in the scales of experience, which is the heavier?

v. 31. Does verse thirty-one, command total abstinence?

Suppose Jesus drank wine himself, and made wine that would intoxicate, would that be any reason why we should use wine?

But would it have been inconsistent in him to have done either?

Suppose Jesus were in the world to-day, do you think he would use wine?

Is the drinking of wine necessarily wrong, or wrong only, in view of its tendency to evil?

If a custom in one age tends to good, and in another age tends to evil, is it inconsistent for good people to patronize it under the first condition, and frown upon it under the second?

Is there any social evil to-day in existence, greater than the evil of strong drink?

December 3rd.

10. Keeping the Sabbath.

Neh. 13: 15-22.

(Read the chapter. Compare Isa. 56: 1-8; Jer. 17: 19-27.) Memory verses: 15-17.

Golden Text: Remember the Sabbath day, to keep it holy.—Exod. 20: 8.

15. ¶ In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18. Did not your fathers thus, and did not our God bring all that was evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

20. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

QUESTIONS.

What is there worth repeating in last Sunday's lesson?

Is there any Sabbath law in this lesson inconsistent with modern conditions?

Is it possible for all the people to-day, to keep all the details of the Jewish Sabbath? (See Ex. 35: 3; Num. 15: 32-36.)

Can we do without fires in our homes on winter Sundays?

Would it be wise to stop a Pacific express train, midway of the continent, to keep the Sabbath?

But is the keeping of the Sabbath, in all its essential particulars, binding on us?

What kind of work may we do on the Sabbath day, under modern conditions, and be blameless?

What are the benefits of keeping the Sabbath, physical, moral and spiritual?

Who is to be the judge, to the individual, as to his manner of keeping the Sabbath?

Should the State make laws on the subject?

Should our aim in getting legislation, be to make all the people rest from work on the Sabbath, or to get labor reduced to the lowest possible minimum ?

If from necessity, or mercy, a man works on the Sabbath ; does he please God as well as the man who rests on that day ?

By what right, or authority, have we changed the Sabbath from the seventh, to the first day of the week ?

December 10th.

11. Lessons in Giving.

Mal. 1 : 6-11 and 3 : 8-12.

(Read chap. 1 ; also 2 Cor., chaps., 8 and 9.) Memory verse : 3 : 10.

Golden Text : God loveth a cheerful giver.—2 Cor. 9 : 7.

6. ¶ A son honoureth his father, and a servant his master : if then I be a father, where is mine honour ? and if I be a master, where is my fear ? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name ?

7. Ye offered polluted bread upon mine altar ; and ye say, Wh rein have we polluted thee ? In that ye say, The table of the Lord is contemptible.

8. And if ye offer the blind for sacrifice, is it not evil ? and if ye offer the lame and sick, is it not evil ? offer it now unto thy governor ; will he be pleased with thee, or accept thy person ? saith the Lord of hosts.

9. And now, I pray you, beseech God that he will be gracious unto us : this hath been by your means : will he regard your persons ? saith the Lord of hosts.

10. Who is there even among you that would shut the doors for nought ? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

11. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering : for my name shall be great among the heathen, saith the Lord of hosts.

3 : 8. ¶ Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings.

9. Ye are cursed with a curse : for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed : for ye shall be a delightsome land, saith the Lord of hosts.

QUESTIONS.

What is there worth repeating in last Sunday's lesson ?

v. 6-7. How did the priests despise God ?

Should our best efforts be for God, or for ourselves ?

Should God come first in our givings ?

If we give to God, after we have made provision for everything else, do we practically commit the sin of these priests ?

v. 8. Will the State, or municipality, be content with a percentage of our taxes ?

Will God be pleased with us, if we do not give Him, what He demands of our earnings ?

v. 9. Can God regard any man with favor, who does not give Him the first and best of his earnings ?

v. 10. Will God accept us, spiritually, if we rob Him financially ?

Will God give us any credit whatsoever, if we give Him only a part of what He reasonably claims?

Does God despise an unwilling giver?

Will God accept of anything at our hands but our very best?

Chap. 3: 8. Are church members to day, robbing God of the money due Him?

Does the curse of God rest upon a man, who keeps for himself what God demands?

v. 10. Does God demand ten per cent., of every Christian's earnings?

If the Jew was compelled to give ten per cent., by law, should our love compel us to give less, even if the matter rested wholly upon our love?

Does God here promise material blessings, for keeping a material law?

v. 11. Does God have a special regard for the financial affairs of tithers?

Are some people poor in this world's goods, because they have robbed God in money?

Are some people rich because they are tithers?

If a man is in debt, will God help him out of debt faster, if he pays God first ten per cent. of his earnings?

If we are in debt to God, and also to a fellow-man, which has the prior claim?

December 17th.

12. Fruits of Right and Wrong Doing.

Mal. 3: 13 to 4: 6.

(Compare Mal. 3: 1-6; also Matt. 11: 7-15.) Memory verses: 16-18.

Golden Text: Whatsoever a man soweth, that shall he also reap.—Gal. 6: 7.

13. ¶ Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee ?

14. Ye have said, It is vain to serve God : and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts ?

15. And now we call the proud happy ; yea, they that work wickedness are set up ; yea, they that tempt God are even delivered.

16. ¶ Then they that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

4 : 1. For, behold, the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

2. ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

4. ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5. ¶ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

QUESTIONS.

What practical good did you get, out of last Sunday's lesson ?

v. 13. Can a man speak against God, as effectually by his actions, as by his words ?

Do many who live contrary to God's laws, seem to be unconscious, that they are daily insulting Him ?

v. 14. Who are they that say, "it is vain to serve God" ?

What makes some professed Christians act, as if there were no profit in keeping God's ordinances ?

v. 15. Do backsliders often look upon prosperous sinners with envy ?

v. 16-17. Does a lover of God delight to talk about Him to his brethren ?

Does God keep a record of all the good things that His children testify of Him ?

Has God a special, and peculiar interest, in those, that gladly witness of His faithfulness and love ?

v. 18. Are those who live near to God, able to discern between professors only, and possessors of the grace of God ?

Chap. 4 : 1. May a man live a half-hearted Christian life, and be happy ?

Can one who sows the seeds of sin, reap the joys of salvation ?

What will become of church members who are proud ?

v. 2-3. What is the effect of being true to God, upon a man's material and spiritual interests ?

v. 4. Are the laws of God given under the Jewish dispensation, that are applicable now, still binding upon Christians ?

v. 5-6. What shall be the result to humanity, of the coming of our Lord Jesus ?

December 24th.

13. Christ's Coming Foretold.

Isa. 9: 2-7.

(Read Isa. 11: 1-10.) Memory verses: 6, 7.

Golden Text: Unto you is born this day in the city of David, a Saviour, which is Christ the Lord.—Luke 2: 11.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

QUESTIONS.

What impressed you most in last Sunday's lesson?

v. 2. Do you think that Isaiah had Jesus specifically in mind when he wrote these words?

Does a prophet necessarily know the full purport of the words he is caused to utter?

What is the test of a true prophecy?

In what respect is Christ like light in a dark place?

How has Christ fulfilled this prophecy? (See Matt. 4: 13-16.)

What kind of a country can be regarded as "the land of the shadow of death?"

v. 3. Does an increase of population necessarily imply increased happiness for the people?

When is an increase of population a blessing and when a curse?

v. 4. What has Christ done in the world for the freedom of the people?

What fetters yet remain to be broken in (1) Individual habits; (2) Social habits; (3) Political customs; (4) National laws?

v. 5. Can the cause of Christ be promoted with the sword?

What have been the methods of Christ's conquests in the past?

v. 6. In what way has the government been upon Christ's shoulders?

Was it God's original design that Christ should be an earthly ruler?

Was it possible for the Jews to have accepted Jesus?

If the Jews had accepted Jesus, what would have been the result?

Was Jesus at the time of his birth, "the mighty God," or did he take on his divinity afterwards?

v. 7. Is it according to the present idea of Christ, that there should be universal peace among the nations?

Is there any immediate prospect of universal peace?

Will Christ finally succeed in establishing universal brotherhood in this world?

Will this be accomplished under this dispensation with present available means?

December 31st.

14. Fourth Quarterly Review.

Golden Text: Bless the Lord O my soul, and forget not all his benefits.—Psa. 103 : 2.

This review can be very profitably conducted in the nature of a general experience meeting. There are thirteen lessons in this quarter, and if that number of persons from the class, is selected in advance, giving each a lesson to review in a five minutes' address, great profit may be derived from the meeting.

Any of the persons so appointed, may be given the liberty to write their review of the lesson if they so prefer, but the leader must insist that not more than five minutes be taken for each address.

Then the various addresses should be from the standpoint of experience, of the help derived from each particular lesson. New ideas, good impulses, improved spiritual experiences, and better methods of Christian work, should be the results of these weekly studies, and will be, if the leader keeps his own heart right with God, and is always poised so as to receive the Divine aid in his teaching.

A review should develop the actual progress made in these lines, but likely will not, unless it has been prayerfully arranged beforehand.

If the class is a small one, the plans here suggested, can of course, be modified to suit the circumstances.

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